Registered No. 37 of 1871.

The Bombay Guardian.

VOL. XVIII.—New Series.—No. 33. SATURDAY, OCTOBER 12, 1872. [Rs. 9 per annum ; with Indian Postage Rs. 10-10 ; to England Rs. 13-5-4.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—At no time, we think, has there been so much of a cheering character in the work of grace with which we have been favoured in Bombay since November last, as at the present. The leavening character of the work is very manifest. They who are seekers to-day, to-morrow are urging their friends to come to Christ. The Lord is using many in the blessed work of winning others. Christians have learned that they must maintain their consecration inviolate from day to day, in order to walk in the light, and when they thus walk in the light, they find that God blesses their words to others. We were at a meeting the other evening where out of more than 200 who had received the grace of Christ, upwards of sixty testified one after the other to what the Lord had done for them. In Poona the work has advanced much more rapidly than it did in Bombay at the beginning; upwards of a hundred profess to have found the Lord there in August and September. All this is wonderful in the eyes of one who has been a quarter of a century in Bombay, and seen the years go by without any interruption of the death-like stagnancy of spiritual things, and that even when the great Revival of 1857-60 was blessing so many parts of the world. And the most gratifying thing about this work is that it gives promise of so much greater development. It is felt that God is just preparing a band of witnesses and workers with reference to a much deeper and more extensive religious interest in the community at large. Our friends who have looked coldly on, cavilled and criticized, would that they might see how much they are likely to lose by refusing to identify themselves with this work. Do their souls at all profit by the attention which they exclusively bestow upon the few who have fallen out of the ranks rather than upon the many who are pressing forward under the banners of the great Captain? A revival that limits itself simply to the bringing of sinners to Christ has not the elements of permanency in itself; but it is a marked characteristic of this work that the necessity of entire consecration has been set before Christians as earnestly as the necessity of a Saviour has before sinners. Many who at the first knew Christ only as their righteousness, now know Him as their sanctification. Many of those who have found Christ of late have testified that what led to their awakening was the unmistakeable evidence of a marvellous change in persons of their acquaintance.

—After the Rev. Mr. Dall had delivered his Lecture before the Society of Theistic Friends, mentioned in our issue of last week, the Friends favoured him with their opinion of it. The Secretary said he thought it quite absurd in Mr. Dall to call himself a Christian Brahmo; so far as he was a Christian he was not a Brahmo. Brahmoism was not the contradictory faith enunciated by the Lecturer. This was distressing. But what said the President, Baboo Chunder Sen? He pronounces the expression Christian Brahmo to be unhappy, and as absurd, illogical, and self-contradictory as a circular triangle. Mr. Dall will probably do better the next time. Baboo Keshub Chunder Sen concluded his address in the following grand strain:

"Thus, brethren, let us march as one united body of brave and disciplined soldiers, conquering all foes in the name of God, and extending His kingdom under His guidance. The impregnable walls of the citadel of idolatry, superstition, and sectarianism shall be smashed into ten thousand atoms, and the wicked world shall tremble and surrender itself to the advancing army of God." (Applause.)

—In the course of the last fifteen years we have often dwelt upon the necessity of an alteration in the Educational policy of Government, and have urged the establishment of elementary vernacular schools all over the country that the masses might be taught to read, write and count, instead of the system which consecrates the resources of the Educational Department, in men and money, to the maintenance of costly English schools for the benefit of those who would be almost sure to obtain for themselves the advantages of education, if it were left to them. At last, there is some evidence of a move in the desired direction. The Lieutenant Governor of Bengal has promulgated two important resolutions for the diffusion of primary education throughout Bengal. One of these seems to have for its object to render the Educational Department a little less independent of Government, bringing it into alliance with the district authorities and placing it under the immediate supervision of Government. We incline to think such a change was necessary, in order that a new policy might be carried out. The other resolution sanctions the grant of four lacs of rupees to develop primary education, and it is calculated that some 6,000 or 7,000 schools may be established for this. The *Indian Observer*, edited by a Government Professor, speaks of the scheme as childish.

—The Parsees of Bombay are 49,050 in number, according to the recent Census. If so, the Census of the total population must be wrong. The proportion of Parsees to the whole population as shown by this week's mortality tables is 1 to 20; it ranges from 1 to 15 to 1 to 20; if we reckon it at 1 to 15 this would give 750,000 for the total population, the number at which we were disposed to estimate it.

—The following is from an article in yesterday's *Indian Statesman*, an article that very faithfully deals with the preposterous claim:

"On Sunday night last, Dr. Douglas, in the Cathedral pulpit of this city, preached with manifest sincerity and deep seriousness, and without reserve of any kind, that under the Christian system it is the human priest who forgives the sins of men, and that not ministerially, but judicially, as the Divine Saviour himself forgave them in his own person. We need hardly say that this is the doctrine of the Roman Catholic Church, from which our own Anglican ministers holding the views of Dr. Douglas derived it. Stated in its most naked form, the doctrine which Bishop Douglas preached on Sunday evening last is that 'Every man ordained by genuine episcopal authority to be a priest, let his character be what it may, and in spite of his being always fallible and never inspired, may nevertheless, at all times, judicially, and without any possibility of reversal in Heaven, remit or retain the sins of his fellowmen."

The Census reports 92 Brahmos in Calcutta. The *Indian Mirror* denies the correctness of this, saying that when the Census was taken 150 Brahmos were collected in a public room. We suppose it is in Calcutta as in Bombay, a good many attend the meetings of the body, without becoming actually identified with it as members. The *Lucknow Witness* says:—

"An impression is abroad that a large majority of those called Brahmos in Calcutta declined to confess themselves such for prudential considerations, and the inference is not favourable to their sincerity, or regard for truthfulness."

In this connection we notice that the *Friend of India* seems rather to sympathize with the original body of Somajists than with the Progressive Brahmos. It says:—

"What strikes us in the reports and in the papers we lately published is this—Are the gentlemen of the Adi-Sumaj falling back upon pure Hindooism? They are not bound to follow Baboo Keshub Chunder Sen, but surely they are not trying to forget Rammohun Roy. We say this from a very sincere respect for the Elder Brahmo body. We like its kind, genial, gentlemanly spirit, the reverse of obtrusive on the one hand, and of time-serving on the other. No one can notice the operations of this body without seeing how painful has been its separation from the earlier faith. And that is not an unloveable spirit. But there is the other duty, equally noble, of upholding the Faith of the great founder of Brahmoism. And there is the still nobler duty of firmly maintaining one's sense of truth. We look to the Adi-Sumaj to do great things for the new life of India. But nothing will be done without the firm stand on first principles."

It was a member of this Adi-Somaj that was lecturing the other day on the superiority of Hinduism to all other religions. Since then Dr. Murray Mitchell has given a Lecture on Recent Defences of Hinduism. Dr. M. in this expressed his surprise at the fact that Baboo Raj Narayan Bose, in his lecture on the Superiority of Hinduism, had included the Tantras among the sacred books of the Hindoos. Dr. Mitchell describes these books as 'the most systematic attempt to consecrate lawless indulgence that the world has witnessed.' Professor H. H. Wilson says, 'they are authorities for all that is most abominable in the present state of the Hindoo religion.' From a shlok that is quoted, it is evident that for any parallel in Western literature we should have to go

to those horrible books that are printed and circulated surreptitiously for the purpose of debauching the minds of the young. Some one singularly argues that the *tantras* are not to be condemned because of these abominations, as they also contain much that is good. On the same principle we are not to reject a man from decent society, because he sometimes uses filthy language, or speaks in favour of harlotry; we are to tolerate him because he is sometimes unobjectionable in his talk.

Christianity does not profess to be better than other religions. It simply claims to be given of God and denies that there is any other. A real banknote does not profess to be better than a forged one; the two things do not admit of comparison. There is a great deal in this rivalry of religions, that presupposes a belief that man is the author of all existing religions, and that the question is, in which has he best succeeded? The world by wisdom knew not God; it had ample time and opportunity to show what it could attain to in the way of knowing God; what it could do is shown in the multitudinous systems called religion. As though it were proposed to men to make a ladder to heaven, and the various tribes of earth set to work, each one to make the highest and best ladder. One rears a ladder 1,000 feet high; another a winding stairway, 1,000 yards high; another carries its tower to the height of a mile; but one and all are simply ridiculous as attempts to reach heaven; we need a ladder let down from heaven, and there is one. 'When, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.' In this view no one can arrogate to himself or to his people, any superiority of merit over other nations. But those who have in their hands the book of God, are in danger of incurring much greater demerit, of coming under a far greater amount of condemnation than others, by neglecting the light that is offered them.

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SATURDAY, OCTOBER 12, 1872.

CARLYLE AND PAUL.

The *Indian Statesman* considers the following sentence, found in one of Bagster's Prefaces, very objectionable: "The salvation of his own soul should therefore be the grand concern of every reader of the Scripture;" and places in contrast with it the statement, 2 Tim. iii. 16, that Scripture is given that the man of God may be perfect, throughly furnished unto all good works. The first quotation represents the spirit of modern Evangelicalism, the second the apostolic conception. The grand concern for every one of us is to live for the good of others.

"'Brother,' says the Methodist class leader, 'I hope your soul is happy in the love of God to-night.' How infinitely more important the inquiry, 'Brother, I hope you have striven to make all around you happy to-day!' What does it matter, brother, whether you are happy or not? Your happiness is to be a constant readiness to suffer, nay, readiness to die, for the happiness of others. 'A new commandment give I unto you, that ye love one another *as I have loved you*. Greater love hath no man than this, that a man lay down his life for his friends. God commendeth his love towards us in that while we were yet enemies Christ died for us.' While we continue to preach that the grand concern of every man is to save *his own soul*, shall we ever reach the heart of the people of India!"

Carlyle is then brought in to read the Methodists and modern Evangelicals a homily from his higher stand-point:

"Methodism with its eye for ever turned on its own navel; asking itself with torturing anxiety of Hope and Fear, 'Am I right, am I wrong! Shall I be saved, shall I not be damned! What is this, at bottom, but a new phase of Egoism, stretched out into the infinite; not always the heavenlier for its infinitude!

"'Happy,' my brother! First of all, what difference is it whether thou art happy or not! To-day becomes Yesterday so fast: all To-morrows become Yesterdays; and then there is no question whatever of thy 'happiness,' but quite another question. Nay, thou hast such a sacred pity left at least for thyself, thy very pains once gone over into Yesterday become joys to thee. Besides, thou knowest not what heavenly blessedness and indispensable sanative virtue was in them; thou shalt only know it after many days, when thou art wiser!"

Reading this extract takes us back over a great many years when the only evangelists we knew were Carlyle, Emerson, Jean Paul and ourself! Then we too looked down from the top of a pyramid of ideal and supposed self-abnegation upon a poor deluded world, talked and did nothing. When we came to know God's Gospel, we saw *mene, mene, thekel,* written upon the baseless fabric which had before appeared so glorious to us, and gladly shook ourselves free from the poor and futile dreams picked up in the Carlyle school, to give ourselves to real work.

No one recognizes more heartily than we do the fact that 'None of us (that truly lives) liveth to himself.' But what is the salvation that is revealed in God's book? It is salvation from self. 'If any man will come after me, let him deny himself, and take up his cross and follow me.' There are undoubtedly many professed Christians whose time and thoughts are very much taken up with themselves, and who are hindered from fulfilling their proper part in the world by this anxiety for themselves. Well, how are you going to deal with such? Lend them Carlyle to read that they may learn to accept their own misery as an invincible fact, and begin to exercise generosity, charity, self-denial and all Christian graces? We cannot conceive of any greater misapprehension of the laws of mind than this would imply? Such treatment would be like telling a number of hospital patients, lame, blind, powerless, bed-ridden, to go out and visit the sick and the afflicted and try to alleviate them? Is it selfishness in the physician who is prostrated with illness, to send for a doctor and make it his great concern to get well? On the contrary, if he has any regard for his patients this is the very thing he will do.

Salvation as we have said is deliverance from self. Salvation is the disposition to deny ourself and seek the welfare of our fellow-men. A man in seeking salvation, is seeking the means of living in such a way as to benefit mankind. Till a man is saved he is a rebel. After a mutiny, when an amnesty has been proclaimed, the mutineer may come in, lay down his arms, and receive a pardon; then and then only is he fitted to go to and fro in society and fulfil the duties of a citizen. Suppose he should delay to submit; months go by; at length he is arrested, arms in hand; it would serve him very little for a defence to say that he had been fulfilling certain private engagements, that he had been showing great kindness to his brother rebels.—Again, let us suppose that the mutineer comes in and submits, and receives a pardon; suppose he should be wanting in confidence, and entertain continually the fear that Government would after all take him up some day and put him to death; would you wonder that he should be good for nothing while in that state of mind? If you had an opportunity would you not show him what grievous injustice he is doing to the sovereign by doubting the genuineness of the pardon? would you not point out that by such doubts and fears he is injuring the Government in the eyes of the people, as much as if he had arms in his hand? Yes, you would call his attention to the royal seal that accompanies the declaration of pardon, and bid him cease from his wicked unbelief, and be happy and grateful, and occupy himself with profitable work.

Now, when we transfer the matter to a spiritual region why should we throw overboard our common sense? The Apostle Paul, from whom our contemporary has quoted, over and over again repeats the command, Rejoice in the Lord always. His prayer for the converts is, The God of hope fill you with joy and peace in believing. In the 7th of Romans he describes a man who is without the knowledge of his acceptance with God, as a man supremely wretched, in utter bondage; and in the 8th chapter he shows that freedom from condemnation is the glorious emancipation of all our faculties, our liberation for service. So our Lord, in the last conversation with his disciples before his arrest, does not merely command them to love: he says a good deal about joy: "I will see you again and your joy no man taketh from you; ask and receive that your joy may be full. Be of good cheer. That they might have my joy fulfilled in themselves." The fruit of the Spirit is love, joy, peace. Christ commands men to seek first the kingdom of God and His righteousness; and the kingdom of God is righteousness, peace and joy in the Holy Ghost.

Does our contemporary know any body of Christians who on the whole are more actively engaged for the welfare of others than the Methodist body? Their earnestness and loving aggressiveness have become almost a proverb, and Carlyle showed that he knew very little about them when he made the criticism above quoted. Christ says, I am the vine, ye are the branches; apart from me ye can do nothing, yield no fruit. Now the great aim of Methodists and all other true Christians, is to get men first reconciled to God in Christ that they may bring forth fruit. Find a Christian who is truly rejoicing in Christ, and you find one through whom as through a channel Christ's love makes its way to a world dying in wickedness.

But the true Christian does not make an idol of his own feelings. He encounters many tribulations, and is enabled to encounter them because of his union to Christ. His sense of God's love enables him to say, The cup which my Father hath given me, shall I not drink it?

It would have pleased our philosophers better perhaps that God should have reserved his prizes for those who are most perfect in the art of making themselves unhappy. We judge, from what has been published lately regarding Carlyle, that it would be difficult to find a more unhappy man than he is, and we fancy that he has infected a good many with his unhappiness in the last 40 years. We would rather be

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the humblest and most despised of Christian workers, in the Methodist or any other body, than be Carlyle with all his books and all his fame. Would that he might hear the voice which says, Come unto me all ye that labour and are heavy laden and I will give you REST.

While writing this article, a leaflet with the following extracts from Bonar and Latimer have reached us in a letter from a friend. They harmonize very well with what we have been writing.

"Desponding Christians do not make successful workers or valiant soldiers. 'Feeble hearts,' and 'ready-to-halts,' and 'little faiths,' win no battles, and wear no crowns. They are so occupied with themselves, with their own experiences, their own evidences, their changing moods and feelings, that they have no time for manly, noble service. They are so busy in trying to perform 'acts of faith;' and having performed them, they are so intent on analyzing them, in order to ascertain whether they be all of the exact quality or quantity which will recommend them to God, that they leave no space for 'joy in believing,' and no room for the free, large-hearted labour which such joy cannot fail to lead to. Tossed up and down on the waves of unbelief, like Paul's ship in Adria, they are in fear of perpetual shipwreck, and have no heart to work. Shutting their eyes against the light, they grope their way uncertainly, and cannot run the race. Afraid to believe, but not afraid to distrust; doubting themselves, and making that a reason for doubting God; putting away peace, but giving full scope to gloom; refusing light, but letting darkness reign within them; they are not in a condition to do hard work —nay, to do any work at all. Strength comes from joy, and of that joy they have none. They refuse both food and medicine, and they become lean and sickly. They are fitter for the hospital than for the battle-field. They seem, too, to get more and more emaciated, though the food provided is abundant. Labouring under what physicians call atrophy, the more they eat, the less they seem to be fed."—*Bonar.*

"When I live in a settled and steadfast assurance about the state of my soul, methinks then I am as bold as a lion; I can laugh at all trouble: no affliction daunts me. But when I am eclipsed in my comforts, I am of so fearful a spirit that I could run into a very mouse-hole."—*Latimer.*

One more extract: It is from "Enthusiast!" a discourse by Charles Stanford:

"Sir Walter Raleigh, to find a gold-mine at Guiana for the king, went out on his last voyage under an unremitted sentence of death that had been passed upon him fifteen years before. No wonder that the magnetic consciousness of a sword dangling over him by a hair should benumb his brain, distract his faculties, and turn his enterprise into a long tangle of blunders and calamities! Pity the adventurer who goes out on a missionary voyage under an unremitted sentence of death,—the preacher of Christ crucified who has himself yet to be crucified,—the worker for Christ who works under the shadow of his own cross,—the man in chains who preaches liberty to the captive! We are moved to say to him, 'Weep not for others, weep for yourself; spare your pity for others, pity yourself. Trust Christ yourself, be safe yourself, then go out into the wilderness after that which is lost.' Even when a person is really safe, but is not sure of his safety, he will not work well; at best, much of his time will be wasted, and much of his spirit spent in mere inspection of self, or mere perusal of evidence; and while uncertain of his own interest in Christ it will be impossible for him to be an enthusiast for Christ. Dispirited and terrified evangelists, mournful tellers of joyful tidings, you are strangely inconsistent! It is not the Father's will that you should go on His errands of love with all that weight of uncertainty at your hearts. He never meant His birds and insects to feel more light and free than His children do. You have watched a lark fly upward from the grass, waver and thrill higher and higher, till lost in the blinding glory of the morning; then, mounting higher and higher, you have heard it rain down music, fresh and lightsome as the spirit of the spring. If God so fills the little bird with gladness, will He not much more gladden you, O ye of little faith! Why are not you lighthearted? Provision is made for it. You are trusting in Christ, are you not? Then, of course, you have been crucified already. 'You are dead, and your life is hid with Christ in God.' Grasp this great happiness. Dare to say, 'I am crucified with Christ:' then, the ban lifted, the burden gone, and death for ever past—no more weakening fears or undefined misgivings—you will be free to ring through the world the joyful music of the Saviour's name."

STRAIGHT PATHS.

"Prepare ye the way of the Lord, make his paths straight." The command is addressed to the Lord's servants. They are so to prepare the way of the Lord, as that, when he arrives, he may at once proceed with celerity, without interruptions, without the delay of unnecessary deviations. The Lord requires straight paths and level paths: the processes that are necessary to construct a railway through a country of hills and vales and other physical difficulties, happily illustrate those that are necessary in order that the Lord may find a straight and level road made ready for him when he comes. The difficulties here are moral; religious, we might say; for the great difficulties in the way of the Lord's progress on the earth, are in the corruptions of religion that shelter themselves under his name. There are many who are ostensibly engaged in making paths for the Lord; yet they are not making them according to the Lord's plans, but according to their own. They have the word in their hand, and profess to be preaching it; but before it reaches the hearts of the hearers it has to pass through a modern medium of interpretation which quite alters its true character. Many are making paths for the Lord, but they are not making them straight; they come to a bog, and instead of taking the road across it they go round it; they come to a hill, and instead of driving a straight way through by that word which is like a hammer to break the flinty hearts of men and like fire to shatter them, they try to go round, and if too difficult, climb over them the best way they can; they come to a river, and never dream of carrying the road across the river, but content themselves with providing a ricketty boat. They accept of the facts as they find them among men, and instead of entering into conflict with gigantic errors and profound delinquencies, they creep around them or climb softly over them. Is this a way for the King? Are these straight paths? Put your engine on a road so made, it is evident that the train will never consent to switch round the bog but will rush into it; and if it ascends a hill a little way it will come down fortyfold faster; in fact no engineer will put his engine on such a track. This is not a road for the King at all. This is a road that only answers the purpose of the poor silly roadmakers; they are in no hurry to get to Zion, and are not very anxious to see crowds of penitents flocking to the highway of holiness; so they creep round the bogs, drinking in the miasmatic and fetid atmosphere; and they establish tea gardens and hotels on the hills they have to traverse, and on the summit rub their hands joyfully because they have not been obliged to offend the world and to break with the fashionable and influential. As it is certain, however, that the engineer will never put his engine on such a trumpery road as we have figured, so it is, at least, equally certain that the Lord will not come, in power and in great glory, until we have straight paths made for him. Prepare ye the way of the Lord, is his command to all who have the Gospel in their hands; and the command implies that his plans and instructions, with all necessary details, are with them.

The way of the Lord is very clearly indicated in the Acts of the Apostles. This is a way that was actually traversed by the Lord, when he went forth conquering and to conquer, and it is given us as a specimen that we may be guided in our work. We have only to look carefully, impartially, prayerfully, obediently to this, and we shall be in a position to obey the command. If we persuade ourselves that the gauge is too broad, involving too great pains and sacrifices, and the line too uncompromisingly straight, and the foundations unnecessarily deep; if we argue that the apostolic road was only for apostolic times, and affords no opportunity of bringing in our brave modern ideas and grand inventions, and so must be abandoned for something more suited to our times, we need not be surprised if the apostolic chariot of salvation should remain cut off from us.

The first thing then is the guidance of the Spirit. It is the Spirit of God that is the great Roadmaker for the Lord's Anointed. Preachers are to preach with the Holy Ghost sent down from heaven. They must give up the wisdom of the world, and receive the wisdom from above. They must become fools that they may be wise. They must die that they may live. They must be brought to utter despair of all that they have and all that is in the world, and put their sole confidence in Christ. They must forsake all; not only all the evil that they have received from the world, but even the supposed good, the many traditions received from the church and the elders and scribes. There is a great deal of talk about the Spirit in these days and a great deal of reliance upon our modern ideas, our improved methods of evangelizing the world.

Before we can expect to see Christ's chariot roll forward among the heathen we must make straight paths among those who profess to be Christian. They must be brought back to Christ's standard, expressed in his word. The pure, unadulterated Gospel as Christ has given it must be embodied in the lives of those who name the name of Christ. Men must pluck out their right eye rather than allow it to hinder them from following Christ fully; cut off the right hand rather than give it in fellowship to those who favour the unfruitful works of darkness. Men and women must sell all that they have and give to the poor that they may have treasure in heaven. Instead of giving nine-tenths of their energy and time that they may accumulate money, they must "flee these things and follow after righteousness, godliness, faith, meekness, charity." They must consent to be so Christ-like as to be hated of all men for his name's sake. Instead of quarrelling with the man who sets up a false claim to their coat, they must give up their cloak also. In a word they must show that they attach a hundredfold higher value to the things that are eternal than to those that are momentary; to growth in grace than to elevation in the world; to the pleasing of God than to the pleasing of man; to the conversion of a soul than to the triumph of a political party. If we believe in the Spirit, the very Spirit of Pentecostal times, we will honour him as they did in those days; seek the manifestation of Him, not of ourselves. If we believe in the Spirit, we will believe that that universal love which is

expressed in the invitations of the Gospel, is present now with the word to make it the means of salvation; and we shall speak to men with the expectation that they will be then and there converted. We shall tell men lovingly and faithfully that Christ will save them at once, and give them to know it, if they will come to him in faith, giving up self, condemning self and all that belongs to it, and receiving him as the Lord of their life, their Physician, Saviour, Ruler, Friend; and thus submitting and receiving they will find, with ecstatic surprise, that they are in possession of a divine nature, that God Himself is their God.

We are to make straight paths for the Lord by giving men again the old truth that every Christian is to be a witness for Christ, a light in the world holding forth the word of life; that whosoever heareth is to say, Come; that no Christian is without the power to win others. This great and glorious fact has been hid from the eyes of the major part of the Christian world, by the same unhappy principle of interpretatiou which has shorn the great and blessed fact of SALVATION of so much of its meaning, depriving it of certainty, separating it from the Saviour, relegating it to the future. He that hath the Son of God hath life. While we substituted theology for Christ, it was in the nature of things impossible that any but students should be fitted to do our preaching; but if we really bring men to Christ and get them united to him, he will be made of God to them wisdom as well as righteousness, and they will know how to give their neighbour evidence that Christ is a living and a loving Saviour, worthy of their acceptance. Not that study and opportunity shall not be made the means of communicating a more thorough fitness to some than to the rest; but while we lay unmeasured stress on these we becloud a most important truth.

People wonder why the most explicit teachings of Christ concerning uprightness and rectitude, guilelessness and unselfishness, are so little observed by the Christian world. The reason is that Christians have Christianity and not Christ; have light but not the Spirit; are taught to look into their hearts for strength to do the will of Christ. But let men actually come to Christ, the loving, living Christ, they will find that in Him is their strength, and that it is only Christ's power that enables us to do Christ's will. We shall do unto others as we would they should do unto us, when we receive the same all-sufficient Saviour that the first Christians received.

WHAT IS TRUTH?

Received not the love of the truth. (2 THESS. ii. 10.) Not even when it appeared in all of heaven's loveliness, in the person of the suffering Redeemer. Not merely rejected the truth embodied in the law, but rejected it when it came to them in the attractions of the Gospel. God offers to them not only the truth, but the love of the truth; offers, if they consent to be taught by him, to show them that infinite love is embodied in the Gospel, and that it is altogether worthy of their confidence. The Gospel has been lately introduced into countries of Europe from which it has been excluded twelve centuries, and multitudes have heard and read it with astonishment. Thankful to shake off the yoke of Rome, comparatively few have as yet taken upon them the yoke of Christ. They exchange one falsehood for another less galling, but receive not the love of the truth. The Apostle is however looking at the rise of the system rather than its close, and accounting for its immense diffusion and vitality. The truth of the Gospel was with them, and they deliberately turned away from it and had pleasure in unrighteousness. The new system appealed to their lower nature; separated a few to do the righteousness for the community, and gave liberty to the rest to continue in their sins on certain conditions which seemed sufficiently favourable; introducing penances for repentance, fines for renunciation, confession for a new heart, &c. &c. But the tendency of modern thought is to develop individuality; and the side light that has come in from Protestant countries has created a hatred for priestcraft; so that scepticism appears the natural alternative of the system that is hastening to dissolution. But let us hope that something better is in store; and there is much to warrant this hope.

Strong delusion, that they should believe a lie. (11.) Not till after they had turned away from the truth and shown their decided preference for unrighteousness. God's thoughts in the Bible are high above man's thoughts uttered in corruptions of Christianity, as the heaven is above the earth; when men turn from the former to the latter, they turn from their only hope. The rejection of the truth induces a hardening of the heart whereby men become incapable of perceiving the truth, and are ready to die in attestation of their cherished falsehoods. This sincerity of theirs, some would have us regard with high respect; the word of God teaches us that it is of the nature of a curse.

Through sanctification of the Spirit and belief of the truth. (13.) The first expressing the divine agency, the second man's part. Neither is the first without the second, nor the second without the first.

Traditions. (15.) Literally, things handed over. The Apostles were instructed to teach men all that Christ had taught them; to hand over to the churches what they had themselves received, and Paul did this by his preaching, his example and his epistles. "All things whatsoever I have commanded you, teach," was the instruction of Christ. These traditions, so far as they are essential to our edification, are contained in the New Testament.

Hath given us everlasting consolation. (16.) Hath already given it in Christ; we have simply to appropriate it. Therefore our hope is a good hope; one that leaves no door open for the shame of disappointment.

That the word of the Lord may have free course. (iii. 1.) Literally, may run. The king's service requireth haste, especially when life and death are concerned. It is beautiful when those who find salvation fall immediately into line, and begin to work as witnesses; when every one that heareth and cometh, sayeth, Come.

Disorderly. (6.) True Christians are guided by the word of God, the word declared by the apostles and prophets. They who are not, who follow their own speculations and crotchets, are to be shunned by Christians; we may not give them the right hand of fellowship. Our testimony is not to be vitiated by theirs, which would be the case if we continued in communion with them. If we turn from a church-member who walketh disorderly, unspiritually, how much more may we turn from the ministry of one whose teaching tends to lead men away from the order of Christ. By their fruits ye shall know them.

An example unto you. (9.) If we have a church the members of which fail in this matter of self-help, relying on the aid of others rather than on their own efforts, we see how those who minister to them should proceed in Paul's opinion. The Apostle, we should suppose, was in little danger of being reproached if he had consented to receive support from others; but he thinks it of great importance that he should embody in his own example the lesson he wishes the converts to learn.

God is our Saviour. (1 TIM. i. 1.) Three times in this epistle, the Apostle ascribes salvation to God, and three times also in the epistle to Titus; but it is interesting to observe how constantly the expression is accompanied by some reference to Jesus Christ showing that it is only through Christ He saves us. Here: God our Saviour and Christ our hope.

The law is not made for a righteous man. (9.) He is speaking with reference to some who gloried in the law, and taught it as a means of justification, more or less, mixing it up, in some instances, with the Gospel. The law supposes a tendency to transgression on the part of those whom it addresses; it says to them, do not this, do not that. When a man has love, flowing from a pure heart, a good conscience and a true faith, he has got beyond the law: there is no need to say to him, Thou shalt not steal, thou shalt not commit adultery; the higher law of love to Christ, not merely keeps him from transgression but powerfully impels him in the pathway of God.

I did it ignorantly, in unbelief. (13.) He presently adds that he was chief of sinners; which shows he has no desire to exonerate himself. Had the persecutor known more clearly the claims of Jesus to be Christ, the guilt of his opposition would have been beyond healing.

For a pattern. (16.) That nobody might despair.

This charge I commit unto thee. (18.) To look after the teachers (3) and see that they kept close to the Gospel.

Shipwreck. (19.) If faith is like a good chart, conscience is like the compass; the first will not help a man unless he heeds the latter. True faith receives Christ as Saviour and as all-sufficient Guide and Master, whose instructions are worthy of implicit obedience and comprehend all that is required of us. When a man takes up the idea that he must eke out faith in Christ with reliance on the law or ritualistic observances, he is in great danger of making shipwreck of his faith.

Delivered unto Satan. (20.) Disowned them as Christians. Paul's influence was such that they would feel this. We learn from 2 Tim. ii. 16 that Hymeneus taught doctrinal error. We thus learn that failure in duty, the wounding of the conscience, is a predisposing cause of error.

Good and acceptable. (ii. 3.) God will have all men to be saved, and therefore he is ready to further any condition that may be necessary to that end. He will hear the prayers of a handful of despised believers concerning political and imperial matters; will keep the nations back from war, for instance. So, in modern times, as soon as the desire to establish missions among the heathen and in Roman Catholic countries, sprang up and received some emphatic public expression, the Providence of God proceeded to effect the most wonderful changes among those nations, until now they are thrown wide open to Gospel effort.

I speak the truth in Christ and lie not. (7.) The meaning is, I make it the grand concern of my life to declare the truth in Christ, and am therefore manifestly a true apostle and herald; there are others, I know, who profess to be Christian teachers, but their teaching largely consists of their own ideas, of the law, of something besides the teaching of Christ; but for an apostle to preach anything but what is 'the truth in Christ' is to be a liar. He may be very sincere in his speculations; he has no business to propound them as a teacher commissioned by Christ.

Everywhere. (8.) Not in the Synagogues merely.

CORRESPONDENCE.

THE PRAYER QUESTION.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I see, from an article in the *Indian Statesman*, that the question of the efficacy or non-efficacy of prayer is likely to assume a more serious aspect than, from the manner in which it was mooted, most praying Christians would perhaps have supposed. To put the matter to the test in the manner which has been proposed would be, on the face of it, presumptuous, and therefore is not to be thought of; but I think overwhelming proofs might be very easily elicited of the efficacy of "the soul's sincere desire, uttered or unexpressed," though not of the goose-cackle presumptions the proposer seems to contemplate.

George Müller, of Bristol, could tell of hundreds of poor, destitute orphans, fed, clothed, and educated without asking aid from mortal man; the means being forthcoming at once, when required, and in answer to the prayer of faith: and his testimony, corroborated as it is by so many living witnesses, ought to be a sufficient answer to all Physicist sneers; but I have no doubt that thousands of instances of direct answers to both personal and united prayer would at once be forthcoming if called for by the editors of papers like your own. Where, however, is the utility of setting proof before people who, knowing nothing of the nature of prayer, and who have, probably, never prayed earnestly in their lives, yet are prepared, for no other reason, apparently, than "for an idea," to enter the lists with their Almighty Maker to *mock him into proving* the unalterable

truth of His own words—"Every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened?" Let Her Majesty publicly promise that every man who asked, through the Secretary of State for the Home Department, for the honour of knighthood, should at once receive, whether worthy or no, a patent conferring that dignity upon him, and how many of these same cavillers would presume to doubt the *bona fides* of the promise? Yet they presume to doubt that of the King of kings, and seem to expect His servants to join them in putting His truth to the test for their satisfaction! Surely no earthly monarch would submit to such an indignity, or his servants tolerate even its suggestion for a moment.

"They have Moses and the Prophets, let them hear them," and if they hear them not, the inference is obvious that "neither would they be persuaded though one rose from the dead" in their select hospital, in answer to prayer.

I remember hearing of a celebrated Atheist who had gone on proving the truth of his doubts till he doubted his own conclusions, and, in the madness of his determination to "say in his heart there is no God," went forth, sword in hand, to the top of an eminence, and there dared his Maker to come forth and prove His existence by fighting with him. He who "knows our frame, and remembers that we are but dust," was more compassionate than to crush him for his presumption, but one of his creatures, a poor little bee, stung the mad mortal in the eye, and so forcibly impressed was he with this incident (which of course a Physicist would call an accident,) that he at once saw his folly and confessed his belief in God ever after. I do not vouch for the truth of the story, but it will serve to illustrate the manner in which even presumptuous prayers are sometimes answered. I am ashamed to say I was once a "Physicist," and, in homely but expressive phrase, should describe their system as "humbug." Praised be the Almighty Father that the efficacy of prayer does not depend for proof upon any wordy rubbish of theirs, but upon the loving experiences vouchsafed to each of His children from the beginning to the present. Let all who doubt try, observing God's conditions, not imposing their own, and they will not try in vain.

J. G.

[We had an article on this subject in our issue of the 14th ult. "Remarkable Answers to Prayer," by Phillips, is a book worth reading.—ED. *B. G.*]

To the Editor of the "Bombay Guardian."

DEAR SIR,—In your kind notice of my pamphlet you object to a certain expression of mine. Allow me to say in explanation that I applied it (as is evident from the context) to the Lord Jesus, not as an actual sinner, but as the bearer of sin in the sense in which the expression is employed in Poole's annotations (2 Cor. v. 21), in which it is said, "Our sins are reckoned to him [Christ]; so as though personally He was no sinner, yet by imputation he was, and God dealt with Him as such." It would perhaps have been better for me to have avoided the expression, as it is capable of being misunderstood by natives. Having made this admission, I beg to say that I am not able to assent to your interpretation of ἁμαρτια (standing by itself) as sin-offering. The Septuagint, when it couples ἁμαρτια with offering, has the preposition περι prefixed to it ("for sin"), leaving "sin" with its natural meaning as opposed to "righteousness" in the correlative clause in 2 Cor. v. 21. The great body of modern commentators are in favour of this antithesis (so strongly marked), as I interpret it. Even Olshausen hesitates to give a double meaning to ἁμαρτια.

An analogous expression, though still more forcible, occurs in the third chapter of Galatians, where our Lord is declared to have been made a "curse" for us, an expression which Bengel says would be condemned as blasphemous if it had not been employed by an Apostle. It is therefore clear that Jesus Christ became sin, *i.e.*, a representative of the sin of those for whom He died, "that we might be made the righteousness of God in Him."

Yours truly,

G. R. NAVALKAR.

[If our correspondent will consult Leviticus iv. 21, 24, 34, he will find that ἁμαρτια is used without περι. Translate it 'sin' and our version would read, "And the priest shall take of the blood of the sin with his finger." Besides, there is a great deal of difference between 'made to be sin' and 'sinner.'—ED. *B. G.*]

Epitome of News.

SATURDAY, OCTOBER 5, 1872.

—The captain and crew of the Str. *Isa* have arrived at Aden. The steamer is a total wreck at Ras Redressah, near Socotra.

—The French authorities have determined not to abandon the mitrailleuse.

—The *Oudh Excelsior* relates how a Brahmin came to grief in this way the other day at a rich man's house where he was invited. "The man remained hungry beforehand with the expectation of eating much, and heated his brain with bhang and dhatoora. He then did justice to the meal, in fact he ate so much that he could not stand. He laid stretched on a *charpoy* insensible for two days and afterwards expired without any struggle."

—*Madras Times:* "We learn that on Saturday night a private of the 1-21st Fusiliers, named Pope, attempted to shoot Corporal James as he lay in bed asleep. Fortunately a soldier who was lying awake heard a noise, and jumping out of bed struck up the rifle just in time, and the ball struck the roof of the barrack-room."

—News from the Cape to the 23rd of July says that the dispute with the Free State respecting the ownership of the Diamond Fields is to be referred to arbitration, an agreement as to the conditions having been finally settled by President Brandt and Sir H. Barkly.

MONDAY, OCTOBER 7.

—Here is a charming paragraph from the *Indian Church Gazette:* "Have we not smoothed the way to dissent by neglecting to hold fast the faith of the Fathers? Have we not looked upon *schism* as quite a *venial* sin, and in fact not really a sin at all? Have we not in fact tried to *minimize* our differences with Protestant Dissenters, who, strictly speaking, are *outside* the Church, while at the same time we have *maximized* our differences with Roman Catholics, who *are* members of a *true*, though confessedly corrupt, branch of the Universal Church? Happily this well-meant but inconsistent system of compromise has come to an end, and indeed it was high time that it did so. I do not deny that a dissenting Christian *may* be saved. I *hope* that a great number of them will be saved, and of Roman Catholics too, but this charitable hope does not justify me in neglecting to protest against their respective errors."

The *Lucknow Witness* remarks on this: "A Church that stands so preeminently high ought to have a very little bit of independence about it, and not depend upon taxes wrung from ecclesiastical outcastes to support the men who preach its edifying charity in the various churches 'from Rangoon in the south to Peshawur in the extreme north.' It is one of the most singular anomalies of this singular age that England so patiently and quietly endures priestly teaching of the above kind, and persuades herself that she is thereby 'maintaining religion.' If we must have an Established Church, let us have one that respects common sense, if it cannot teach religion. India is literally groaning under taxation, and yet this writer tells us that men of his peculiar views minister at Rangoon, Peshawur, Mussoorie, Jubbulpore, Calcutta, Allahabad, Umballa, Lahore, Lucknow, 'and other centres.' The depleted treasury might possibly afford to pay for a slight luxury, but it can hardly afford to hire clergymen to insult two-thirds of the tax-paying Christians of the land, under the plea that religion must be 'maintained' by the State. We care less, however, for the mistaken policy of Government than for the injury done by this official travesty of Christianity. The whole Christian Church is placed in a false position by it in the eyes of the Mahommedans and Hindus of India, and many thoughtful men are led by its follies to misunderstand Christianity, and wander into the mazes of scepticism."

—At the first annual meeting of the Kumaon Mission Committee, Dr. J. L. Humphrey of Nynee Tal, referring to the medical work, said it was unfair to say that natives were ungrateful for favours. The husband of a woman on whom a very severe operation had lately been performed met him a few days ago, and said that being a poor man he could give him no money, but he came to make a salaam, and presented the Dr. with a "dáli" belt, saying he considered his wife's cure as "bakhshish" of Rs. 500. Dr. Humphrey remarked that it was worthy of notice that a native, *after living so long with his wife*, valued her so highly.

The report in the *Lucknow Witness* concludes as follows: "The chairman had just announced the last hymn when Sir Wm. Muir rose in the congregation and said he could not let this occasion pass without expressing his hearty approval of, and sympathy with, these meetings. He felt sure that the large Native meeting of yesterday, and the direct evidence there produced in favour of Christianity, could but result in good. From his position at the head of the Government, after personally inspecting the schools and general work of missionaries, he wished to say here publicly, what he had often done before, that they were an important and useful agency in the country. He hoped that those present who had not visited Mission schools and dispensaries would do so, and see for themselves the great work that is going on. They could thus often cheer the missionary in his work. He had visited the schools in Nynee Tal, Almorah, Paori, Allahabad, and elsewhere. He thought this plan of caring for the sick and leprous in exact conformity with Christ's command to his disciples to 'Heal the sick, cleanse the leper, and to preach to them the glad tidings of salvation.' He was glad to see *American* missionaries on the field; and, while England had no doubt a primary duty to these people, he saw no reason why any Christian nation might not help to carry the gospel to these people. He regretted that the fact was not plainly stated yesterday to the large Native congregation that this society represented two great continents, one of which, the American, has no political connection whatever with this country. That America freely sends the gospel to them he thought would have great weight with the people."

—*Indian Statesman:*, "We regret to hear from Bangalore, under date of the 3rd instant, that Corporal James Allan, of Her Majesty's 1-21st Fusiliers, who was shot a few days ago by a comrade named Roddy, died this morning."

—"At the eleventh hour, the Supreme Government has placed, we are told, the sum of *Rupees Five thousand* at the disposal of the local Government for the representation of this Presidency at the great Exhibition to be held in Vienna next year. In the name of common sense, what does the Government expect the Committee to do with an amount that will barely cover the packing charges and freight of the goods, if there is to be any real representation of Bombay at all."

TUESDAY, OCTOBER 8.

—*Indu-Prakash:* "Great distress still prevails in Khandeish, and there is absolute necessity of immediate relief by public charity and Government assistance. From the detailed information received from the leading members of the Relief Committee formed at Dhulia, we learn that the lowest estimate of the amount required to give immediate relief and obviate the distress is about Rs. 40,000. Only about Rs. 5,000 (including the Rs. 2,000 sent from Bombay) have yet come into the hands of the Committee from all sources, and the rest of the money is wanting. Between four and five thousand people have to be fed daily, and will be required to be fed for some time longer. These unfortunate creatures have not even *camlies* to wear, which have therefore to be supplied to them. As for houses, the great canopy of heaven is what they can own at present as their shelter, and it is estimated that in the case of one-third at least some assistance will have to be rendered to enable them to rebuild their huts."

—The *Indian Church Gazette:* "The English Church Union at Bombay has been looking for, and we believe has found, a priest in England to take up mission work in Bombay. The idea, we understand, is to establish a Clergy House, sisterhood, and penitentiary, and while supplying Church privileges to those residents of Bombay who value them, to work at the same time among the lower part of the population."

The Union has been looking for that priest a good while.

—The *Rast Goftar* says that the Parsee population of Bombay, as ascertained by the Census, is 49,050. But the Parsees are less than 1 in 15 of the whole population, as is shown by the proportion of deaths; this would make the population of Bombay to be 750,000, just the figure we assigned to it.

—There is to be a military display at Poona next month on occasion of the Viceroy's visit; troops will be assembled to the number of 2350 Europeans and 4600 Natives.

—*Indian Statesman:* "It is stated on 'good authority,' we see, that the number of exiles in Russian Siberia is 350,000. Such is one of the

great facts that have resulted from the partition of Poland."

—The insurrection in Cuba gathers strength, it is said.

—*Statesman:* "All the research and scientific experiments in connection with snake-bite would seem to be useless, for we hear that no less than five thousand deaths from this cause took place within the territories subject to the control of the Lieutenant-Governor of Bengal during the past year."

Wednesday, October 9.

—*Times of India;* Bhosawul: "Not one day passes here without fights and quarrels ever since the akbari (native liquor) contract has been given away by the new Collector of Khandeish for the large sum of rupees eight thousand and some odd hundred. People going for a walk, especially on Sundays, notice frequent fights and quarrels, and men reeling from one side to the other of the road."

—"A strange and terrible event occurred at Allahabad on Thursday last. A native officer of the Magistrate's Court had bought some medicines at an auction of the effects of a medical man lately deceased. Among his purchases was a bottle of strychnine, which he probably confounded with morphia, for he proceeded to vaunt its properties, as resembling those of opium, among a number of his acquaintances assembled outside the cutcherry. A number of these, who were opium-eaters, petitioned for a sample, and some was there and then swallowed by six persons—five men and one woman. Of these, three were actually lying dead in front of the cutcherry within 20 minutes. The three others were recovered by the use of the stomach-pump applied by the Civil Surgeon, who had at once hurried to the spot."

Thursday, Oct. 10.

—*Times of India:* "At about two o'clock this morning a fire broke out in a two-storied range of chawls forming a portion of the locality known as Thieving Bazaar, and facing the Arthur Crawford Markets." The buildings were destroyed.

—The population of Bengal, estimated previously at 43 millions, is given by the late Census as 66,524,628.

—*Pioneer:* "Some time ago I sent you a few notes on the terrible disturbance which happened in Srinuggur on the 15th, 16th, and 17th instant, between the two great sects of Mussalmans—the Sunnees and the Sheeas. The account formerly sent to you was substantially correct: *all* the women of the Sheeas were not dishonoured before the eyes of their male relations, but *some* were; nor were all the children of the Sheeas killed, but some were. Ever since the disturbance there has been more or less of a suspension of work and business in the city. The poor Sheeas are without houses, clothing, and food in very many cases. Fourteen hundred houses in Srinuggur alone have been made uninhabitable by fire."

—*Overland Mail:* The award of the Geneva arbitrators is announced. The arbitrators find Great Britain liable for the acts committed by the *Alabama* and *Florida*, and the *Shenandoah* after leaving Melbourne.

The gross sum awarded, including interest, is 15,500,000 dols. in gold, equal to 3,229,166*l.* 13*s.* 4*d.*

The American journals receive the Geneva award with high satisfaction. A different opinion is entertained by a considerable portion of the press of this country; though in the main the award is accepted with complacency, on the score that it is an absolute settlement.

The King of Sweden died at Malmoe on September 18. Charles XV. will be succeeded by his brother, Oscar Frederic.

The King of Spain opened the Cortes in person on September 15.

The Preston election resulted in the return of Mr. Holker (C.), by 4,542 votes against 3,824 votes for Major German (L.).

The cost of the Autumn Manœuvres is estimated at 130,000*l.*, exclusive of compensation to farmers and land-owners.

Another Cape diamond robbery is reported. Some 40,000*l.* worth of diamonds were extracted from the mail bag.

The funeral of Alice Blanche Oswald, the young woman who committed suicide by throwing herself from Waterloo Bridge on September 5, took place at Woking Cemetery, in the presence of a considerable number of persons, on September 18.

Miss Stride undertook on her own responsibility to pay for a special funeral and a private grave, and but for this the poor girl would have been buried on Friday last with the parish paupers, her body having been actually taken to the Woking Cemetery in a pauper's shell. An outer coffin was subsequently taken down. The Rev. Horace Roberts, D.D., performed the service, and Miss Stride was present as chief mourner. Several American ladies who were present threw flowers on the coffin. At the conclusion of the prayers the Rev. Dr. Roberts delivered a brief address, in the course of which he said it was a terrible thing to think that such a sad case should have occurred in a professedly Christian land; but it was in a degree relieved by the consciousness that the young woman's sad and wretched death would be the occasion, under God's providence, of the foundation of a home for women strangers in London. The *Dundee Advertiser* says that the case has created great excitement in Wick, where the lady is said to have resided with whom Miss Oswald came from America in the capacity of nursery governess. Strict inquiry has been made in Wick, but nothing has been discovered to lead to the identification of the lady, and it is generally supposed there that some mistake must have been made as to the name of the town.

A sight was witnessed last Sunday in the Bois de Boulogne which may have reminded some spectators of the Birnam wood of "Macbeth." At about three in the afternoon the promenaders round the lake were surprised to see some tall firs issuing from one of the alleys, and advancing regularly. As many as fifty were counted, each drawn by three horses harnessed to large carts, coming direct from the forest of Sénard, whence the trees have been taken to be replanted in the Bois de Boulogne.

A miracle-monger in Alsace has come to grief, and nearly lost his life in a singular manner. The Jesuits, furious at their expulsion from Germany, resort to all sorts of devices to persuade the ignorant that their enemies are threatened with the wrath of heaven. For some days past, shortly after sunset, a phantom bearing a white flag appeared in the village of Chantenois, near Strasbourg. The rumour ran that the ghostly visitor was the Virgin Mary, who had come to rouse the people to fight for the Jesuits. So great was the excitement that a detachment of dragoons was despatched from Strasbourg to occupy Chantenois. The Virgin nevertheless appeared at the usual time, but a matter-of-fact German sentry challenged the apparition, and, receiving no answer after three 'sommations,' fired upon it. He brought down his game, and instead of a ghost it proved to be a very fat curé. The ecclesiastic, roaring lustily from a painful wound, was put into a cart, and carried off to Strasbourg Hospital. Three other priests, suspected to be his accomplices, were subsequently arrested.

—*Bombay Gazette:* "An exceedingly compact little steam carriage for running at a high rate of speed on ordinary roads has lately arrived at Agra for His Highness the Maharajah of Jeypore. The steam road-carriages, with omnibuses attached, which are to run between Agra and Muttra are daily expected, and steam road-carriages will soon be no longer novelties; but at present the little pioneer in road-steaming is attracting much attention, and is decidedly the lion of the day!"

—*Indian Statesman:* "One of those gigantic engineering undertakings for which the present age is remarkable is now in progress in South America. The Lima and Oroya Railway, after ascending the Andes to an elevation of 15,000 feet, will then penetrate the range by a tunnel 3,000 feet long. The gradients are the steepest known on any railway."

Friday, Oct. 11.

—The incoming English Mail left Aden on Wednesday at 10 P.M.

—Telegram from Aden, 9: The steamer *Elgin*, from Calcutta to Dundee, caught fire in latitude 12 north, longitude 55 east. Cargo damaged, ship uninjured. Surveys will be held here.

—The Collector of Nassick is appealing to the public for the means of relieving the distress prevailing in that collectorate.

—Deaths last week, 373.

Selections.

WHO MAY EXPECT THE ENDUEMENT OF POWER FROM ON HIGH.

All other gifts are unavailing without the addition of this marvellous power to impress God's saving truth upon the soul. Are we to conclude that this power is a gift promised to and designed for only a select few, or was it promised as a gift common to all God's people? May they all be endued with this power from on high by fulfilling the conditions of its bestowment? This is a momentous question. For if it is not promised to all, to whom is it promised? The promise is nugatory and void for uncertainty unless we can ascertain to whom it is made. 1st. The promise certainly was not confined to the apostles, neither was the enduement confined to them; for, in the apostolic age, Stephen, with many others, and indeed the whole Church, possessed this power. Again, it was not then, nor has it been since, confined to ordained ministers of the gospel. It has always been possessed by laymen, and in many instances in an eminent degree. I have myself known a great many laymen who were marvellously gifted in winning souls to Christ. Who has not heard of Father Carpenter, a layman but little educated and of quite limited natural ability? He laboured in Southern New York and New Jersey as a layman; and hundreds—I think I may say thousands—were the seals of his labours. I could name scores of laymen whose exhortations and conversations have been instrumental in converting hundreds upon hundreds of souls. This enduement was not at first, nor has it been since, confined to the male sex. Women have possessed it, and very often in a remarkable degree. Paul had his female helpers in proclaiming the gospel whose usefulness he was frank to acknowledge. In every age of the Church, and especially wherever revivals of religion have existed, this power has been given to women as well as men. I am rejoiced to know that the American Board is learning more and more the power and usefulness of female labours in the missionary field. However men may interpret the Bible, whatever prejudices may exist in any branch of the Church against the public gospel labours of females, the fact remains that God imparts to females, often in an eminent degree, the power to win souls to Christ. I have myself known a goodly number of women who have been amongst the most efficient labourers for souls that I could anywhere find. I could name women of diverse ages and culture upon whom this power from on high rested in a degree too manifest to be overlooked or denied. This enduement, then, is not confined to either sex. This power has been possessed by both young and old, by young converts and by ripe Christians. Facts undeniably prove that this enduement of power from on high is and has been a gift common to Christians of all ages and sexes and of every degree of culture. It appears, then, that all Christians, by virtue of their relation to Christ, may ask and receive this enduement of power to win souls to Him. So far as my observation has gone, I have found it to exist as frequently among laymen as clergymen, and nearly as often among women as men, and quite as often among young converts as older professors of religion.

I have referred to Father Carpenter. Whoever was acquainted with him, and has known anything of the results of his labours, must have been astonished at his success, considering his very limited culture. It is very humiliating to human learning and pride, and always has been; nevertheless it has been Christ's method from the first to choose the weak things of this world to confound the wise. I have said that this enduement of power is often given to females. The church has greatly erred in keeping them back, and not encouraging them in personal efforts to win souls to Christ. From my own experience and observation, I am convinced that, were they encouraged by conversation, exhortation, persuasion, and every suitable method to make efforts to win souls, it would be found that there is in the church a great host of women endued with this power. This enduement of power is sometimes bestowed immediately after conversion. It was in my own case. I possessed it from the very first as fully as I have done in any period of my life. It is not a thing into which people can gradually grow, by forming habits of persuasion and conversation. It is a gift—an anointing, instantaneously received, and that may be enlarged or diminished as the possessor of it uses it more or less faithfully and intensely for the purpose for which it was given. It is oftentimes possessed and then lost, or its manifestation suspended by something that quenches the light of the Spirit in the soul. I have myself seen striking examples of this. I have said that this power often rests upon those who have very little human culture. This is a notorious fact; but it does not follow from this that culture is to be despised or to be little accounted of. Where this power exists, the

more learning and eloquence the better. But it is painful to observe the constant tendency to substitute culture for this power, or human learning and eloquence in place of this divine enduement. I fear this tendency is increasing in the church. The churches are calling for men of great learning and eloquence, instead of men who are deeply baptized with the Holy Ghost. The seminaries of learning are much in fault in this thing. They do not lay half stress enough upon the possession of this enduement as an essential qualification for usefulness in the world. The manifest possession of this enduement of power should be considered an indispensable qualification for a professor in college or in a theological seminary, and the want of it should be regarded as a disqualification for a professorship, especially in a theological seminary. A theological professor who does not believe in this enduement of power, and who does not possess it in a manifest degree, cannot fail to be a stumbling-block to his students. If he does not urge it upon them as the most important of all qualifications for the ministry, if he does not speak of it and treat it as altogether indispensable to success in the ministry, his teaching and his influence will be vitally defective, they will be a snare and a stumbling-block. This *must* be true, or this whole question of the enduement of power from on high must be a delusion. This enduement is *nothing* or it is *everything*, in the sense of being wholly indispensable to success. It is a notorious *fact*, and no delusion; and the want of it should be regarded by the churches as a *disqualification* for the pastoral office, or for superintendent of the Sunday school, or for deacons or elders of the church, or for home or foreign missionaries. Pastors should urge the necessity of this enduement upon their churches, and raise up helpers in the Gospel, and surround themselves with a host of men and women who are richly endued with power from on high. If theological seminaries would insist upon this, if pastors would give their churches no rest only as they sought and obtained this power, the number of efficient labourers would be multiplied in every direction, and the churches would become infinitely more powerful for salvation than they now are. If a pastor has to work alone, if he has no members, or but a few, who are endued with this power, it is generally because he does not possess it himself; or, if he does possess it, he fails in so presenting and urging it as to procure its acceptance by the members of his church.—*President Finney, in "Independent."*

Miscellany.

—A writer in the *Bengal Christian Herald* says: "The other week my attention was drawn to the substance of a lecture delivered lately in Bombay by Baboo Pratap Chandra Muzumdar, a missionary, as I understand, of the Brahmo Somaj of India. The object of the lecturer was to show that the Theism of which he was the advocate and representative was not the same thing as the Deism which had sprung up at various times and in various countries as the boastful foe of an orthodox Christianity. Of that Deism it has been well said, 'as an energetic, life-controlling, life-absorbing power, the God of Deism is extinct;' and sympathizing to the full with the opinion, I could not but rejoice to see that Baboo Pratap Chundra Muzumdar was determined to have nothing to do with that cold, creedless, conservative system, which, wherever it has appeared, has sooner or later withered up every vestige of the life of piety in the soul.

"Thus thoroughly at one with the lecturer in his estimate of Deism, I was all the more ready to learn from him the nature of that 'Theism' which he had to put in its place as something infinitely superior. And the first point he advanced certainly promised well. 'Theism' (I quote from the authorized abstract of the lecture in the *Indian Mirror* of September 7th) 'had a fixed, definite, yet all-embracing creed, consisting of all the simple, undeniable truths of every creed existing on earth.' If I had lighted unexpectedly, Mr. Editor, on a hidden treasure of gold, my surprise and joy could not have been greater than they were on reading these words. Ah! if this is so, I said to myself, then this is the creed for me and for the world. In this Theism certainly there has been found at last the true panacea for the world's ills.

"Now there was one truth, at any rate, which I had long considered as a 'simple, undeniable truth,' and with good reason, as you will suppose, for I had just read in a book by one at whose feet many have sat as learners, 'amidst all differences, the millions of professing Christians have agreed from age to age in this article. No theological strifes or angry passions, no dissents or reformations, have disturbed this truth as the foundation stone of the temple.'* But there could surely be no harm in inquiring whether the truth referred to was amongst the 'simple, undeniable truths.'

"Arrived in the august presence, I humbly proposed my question, 'Was Jesus of Nazareth God manifest in flesh.' So sure was I of my answer that I could not at first understand the sounds, as of storm and tempest, that greeted my ears. Soon, however, to my surprise, I found that I had by this question given mortal offence. 'Had I come to mock?' 'Away! away! If you would be received here, come only with your simple, undeniable truths.' I only mildly replied that I had come to know what these were, and that I had suggested the above as one which most people received as a simple, undeniable truth. 'Away! it is a lie and a delusion' was the reply.

"This result threw me into an unenviable state of excitement, and the reason was that though I wished to be satisfied on some other questions I could not fix upon any other after the answer returned to the first. For logic, Mr. Editor, as you know, is stiff and unyielding. And my mind would keep saying to itself 'Jesus of Nazareth not God manifest in flesh!' Then what an impostor and deceiver he must have been, going about and never opening his mouth but to utter some blasphemous claim about himself, and his equality with the great God of Heaven! a mass of self-assertion and pretension! and how justly did the Jews, to whom the principle 'The Lord our God is one Lord' was dear as life itself, brand him as a blasphemer, and condemn him to the accursed death of the Cross! But Jesus perhaps never spoke and acted as it is said he did. Stern logic, however, again replied, 'Then why were the Jews so enraged, and why was Jesus crucified? For it is as much a matter of history that he was crucified as that Julius Cæsar was slain by Brutus.'

"'Jesus,' I kept saying to myself, 'must have spoken and acted as represented.' 'No,' something suggested, 'perhaps his friends and apostles fabricated all those monstrous deeds and words.' Oh! whence came that suggestion? And thus need you wonder, Mr. Editor, that when told Christ was not what he claimed to be, I saw that either he himself or his friends were arrant impostors and deceivers.

"Unable, therefore, as you may suppose, to make up my mind as to any other 'simple, undeniable truth,' I bethought myself of a happy expedient. I said, 'Well, as this theism progresses with the progress of truth, and rejoices in this attribute as "peculiar," you will surely sympathize with me in my earnest desire to know what are the simple, undeniable truths which you have discovered in Christianity or any other system of religion.'

"To this request the oracle graciously consented. The first mutterings found me all attention. 'There is one living, personal God.' 'Prayer is useful and efficacious.' 'There is a future state.' I was listening, Mr. Editor, like one who felt that the hour of his deliverance from error had come, when I became aware that the oracle was taking a long time to give utterance to the fourth fact. 'Have patience, it will be the more important when it comes.' I waited, but at last the principal conviction forced itself upon me that the oracle had become dumb. Either it could not or it would not go further. 'Is there nothing more?' I at last ventured to ask. 'More!' was the reply; "what more wouldst thou demand? Enshrine these in thy soul, and, as a good progressive Brahmo, thou wilt soon be in possession of the simple, undeniable truths of every creed in the world.'

"Oh, Mr. Editor, how my hopes were blasted! I had wished at any rate that some light would be cast on the question 'How can man be just with God?' How can I become reconciled to this living, personal God, whom you say I must know and love, but between whom and my soul the spectre of guilt rises to keep me so far distant?

"I went away sorrowful. But I was anxious, nevertheless, to put the best construction on what had occurred. 'This Theism,' I said, 'is as yet but in its infancy: it claims to itself the power of an indefinite progress. I will wait. I will return again, and without fail I shall be told some more of the 'simple and undeniable truths of every creed.'

"But, Mr. Editor, I cannot satisfy myself that I am right in the resolution to wait. Grave misgivings will come up in spite of myself. This Theism seems after all, notwithstanding its claims to be 'practical' and able to form a church whose members shall keep enshrined in their hearts its 'simple, undeniable truths,' and shall ever be progressing towards all truth, only a phase of that Deism which Baboo Pratap Chundra Muzumdar deprecated at the outset of his lecture.

"Think you not, Mr. Editor, that I ought, in the circumstances, to fall back on the question I first proposed as a 'simple undeniable truth?' For to quote words that deserve to be earnestly pondered by all the educated young men of Calcutta at the present time: 'The doctrine that Jesus of Nazareth is the Incarnate God protects this primal Theistic truth (viz. the belief in a living, personal God), which non-Christian deism is so incapable of popularizing, and even of retaining. The Incarnation bridges over the abyss which opens in our thoughts between earth and heaven; it brings the Almighty, Allwise, Illimitable being down to the mind and heart of his reasonable creatures. The Word made flesh is God condescending to our finite capacities; and this condescension has issued in a clear, strong sense of the being and attributes of God, such as is not found beyond the bounds of Christendom. The last prayer of Jesus, that His redeemed might know the only true God, has been answered in history. How profound, how varied, how fertile is the idea of God, of His nature and of His attributes, in St. John, in St. Paul, in St. Gregory Nazianzen, in St. Augustine! How energetic is this idea, how totally is it removed from the character of an empty speculation! How does this keen, strong sense of God's present and majestic life leave its mark upon manners, literatures, codes of law, national institutions, national characters! How utterly does its range of energy transcend any mere employment of the intellect! how does it, again and again, bend wills, and soften hearts, and change the current and drift of lives, and transfigure the souls of men! And why is this? It is because the Incarnation rivets the apprehension of God on the thought and the heart of the Church, so that within the Church Theistic truth bids defiance to those influences which tend perpetually to sap or to volatilize it elsewhere. Instead of presenting us with some fugitive abstraction, inaccessible to the intellect and disappointing to the heart, the Incarnation points to Jesus. Jesus is the Almighty, restraining His illimitable powers. Jesus is the Incomprehensible, voluntarily submitting to bonds. Jesus is Providence, clothed in our own flesh and blood. Jesus is the Infinite Charity, tending us as with the kindly looks and tender handlings of a human love. Jesus is the Eternal Wisdom, speaking out of the depths of infinite thought in a human language.'"†

—*Christian Work:* Tidings have just arrived that another martyr has passed away from blood-stained Erromanga. The Rev. James D. Gordon was cruelly murdered there on the 25th February last. He had been requested by a native of the island to visit his children, who were sick. He went at once, as he was always ready to do; but on their arrival at the place they found that the children were dead. The father immediately accused Mr. Gordon of witchcraft, and of thereby causing the death of the children, and he tomahawked him on the spot. Such was the account given to Captain Rosengren, of the *Lyttona*, by a native, when he called at the island on the 9th May. The tribe to which this narrator belonged buried the body of the missionary, and at once made war upon the tribe to which the murderer belonged. These are all the particulars which have yet come to hand; but the missionary vessel *Dayspring* was spoken by the *Lyttona* at Tauna on the 11th May, and was then bound for Erromanga. Full investigation would be made by missionaries on board, so that the details of this distressing occurrence may be expected in a short time. This is now the fifth who has met with a violent death in the cause of the Gospel on Erromanga. On the 20th November 1839 the Rev. John Williams and Mr. James Harris were massacred there by the natives. The premature death of that great apostle of the Pacific, Mr. Williams, made a profound sensation throughout England, and awakened a deeper interest than ever in Polynesian Missions. Efforts were made again and again to evangelise Erromanga, and often failed. At length the Rev. G. N. Gordon

* Parish Papers, by Norman Macleod, D.D., p. 30.

† Liddon's Bampton Lectures, p. 447.

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and his wife settled there in 1857. It was thought that the way had been opened for them by the labours of native teachers; but, after four years' residence, Mr. and Mrs. Gordon were brutally murdered on the 20th May 1861.

Erromanga did not cease to interest the Christian Church, though a second massacre had occurred. When the tidings reached Prince Edward's Island, from which Mr. Gordon had gone, his brother James was ready to take up the fallen standard, though it had been dyed with a brother's blood. Nor did he rest till he was attempting to evangelise the savages of Erromanga; and he has his reward and his crown in a few converts gone before him to heaven.

"Heavy his cross, and stoutly did he bear it,
Even to the foot of holy Calvary;
And if at last he sunk beneath the weight,
There were not wanting souls whom he had taught
The way to Paradise, that in white robes
Thronged to the gate to hail their shepherd home."

Thus soon after the murder of the devoted and gifted Bishop Patteson has another witness of Jesus Christ joined the "noble army of martyrs," who continually cry, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Mr. Gordon had a great regard for the martyred Bishop. Now, clad in white robes, they "rest for a little season," and meditate on the great mystery of God, till He accomplish His great purposes, and until "no man shall need say to his brother 'Know the Lord,' for all shall know Him, from the least to the greatest;" until the kingdom of this world become the kingdom of our Lord and His Christ; until—

"Earth shall roll its rapturous hallelujah round."

On his first settlement in Erromanga Mr. Gordon was the missionary of the Presbyterian Church of the Lower Provinces of British North America, by whom he had been sent out. He laboured in that connection for four years; then, at the request of the Presbyterian Church of New South Wales, became their agent on the New Hebrides. Unhappily, he had differences with his brethren, which led him to resign his appointment at the end of 1870. He still continued to labour on Erromanga, but had great longings to make "missionary enterprises" in the "regions beyond." He even hinted at the probability of laying his bones in New Guinea!

Mr. Gordon was singularly devoted to the Lord his Saviour. He had one passion, of living for Him in doing good. His mode of work was, however, very eccentric and self-willed. It was very difficult to get him to work in harness. But he spared not himself in his missionary zeal. He was self-denying to an extreme, and was ready, with some conscious foreboding, to be offered up as a martyr for the cause which he had espoused. He was unmarried, and laboured, as he lived, alone. This solitude was not of advantage to himself or to the mission, and aided to excite his mind and make him suspicious of his brethren, who all esteemed him for his singleness of aim, though they deplored his want of co-operation in the missionary work. He felt his solitude, and the want of some one to charm the savage islanders with music, as the missionary's wife has often done. To make up for this he commissioned the writer to get for him a barrel organ which he could play to the natives. One was procured capable of playing thirty tunes, and which had, besides the organ, two French horns and a tambourine!

Mr. Gordon was fond of study, and indulged largely in the investigation of unfulfilled prophecy. He was a pre-millennialist, and looked for the Lord's speedy advent. He adopted at last many of the views of the Plymouth Brethren, and was dissatisfied with the ordinary way of working missions. Though he had no salary during the last year, he laboured as devotedly as ever, and had sent for a very slender supply of stores from Sydney. He could scarcely be got to take the salary assigned to him by the Committee in this colony, and again and again declared he would take no more than £100 a year! He laboured from an intense love of souls, and no consideration of money affected him.

He had very strong feelings against the removal of the natives to Fiji and Queensland, and frequently sent lists of men that had been induced, as he believed, by fraud or force to leave. He spoke at length and entered into many particulars respecting this traffic when he addressed a meeting in Sydney in March 1868, before he left last for the New Hebrides. His worst anticipations have been fulfilled, and many atrocities and many deaths both of Polynesians and of white men have been occasioned by this traffic.

He was anxious to get a large accession of unordained labourers into the mission-field. He said:—"Until the Church employs such an agency she cannot say that she has put forth all the efforts in her power for the evangelisation of these perishing races. If she refuse to call it into being and exercise, the charge of indifference to the claims of the perishing heathen may be urged against her. If the Spirit were poured out from on high, the Church might say, 'Come, young men with a good English education, and compassion for poor perishing souls; come ye, and we will send you to show them the way of life. If the Church wait till ordained ministers offer for a repulsive heathen field, when vacancies at home cannot be filled up, and receive none but such, then is she not laying herself open to the charge of putting a fictitious value upon a classical education, or adopting a false standard of qualifications? What were the educational qualifications of the seventy disciples?"

There is much force in these words. Too little use has been made by English-speaking Christians of other agents than ordained missionaries. The German missionary societies act differently, and with much success.

Meantime the New Hebrides Mission has just received an accession of four missionaries, one of whom was formerly on the islands in a secular calling, and, having become attached to the mission, went to his native country—Nova Scotia—and qualified himself to become a missionary. Other two accompanied him from Nova Scotia, and one joined from Victoria. Erromanga may yet, by the labours of the successors of its martyrs, be won to the Lord Jesus Christ, and its dusky islanders join in the multitude whom no man can number from every kindred and people and nation and tongue, who praise the Lamb that was slain.

TELEGRAPHIC NEWS.

London, 3rd: The Report of the Agra Bank for the last half-year shows that the profits amount to 8 per cent. on the capital, but the Bank holds bills on Messrs. Gledstanes & Co. to the extent of £67,500. The Directors, therefore, consider it unadvisable to declare a dividend.

4th: The Escurial at Madrid has been struck by lightning, and the flames spread in the direction of the Library and the Palace Church.—Justice Willes has committed suicide by shooting himself. The act is attributed to an attack of gout on the brain.—*Obituary.*—Sir Isaac Coffin.

7th: At a meeting of the coal and iron masters held at Cardiff it was resolved to meet the claims of the men by a combination to close the works in four weeks.—A telegram from Madrid states that the fire at the Escurial has been extinguished.—*Obituary.*—The Rev. R. Gray, D.D., Lord Bishop of Capetown; Sir Charles Mills; Sir George Pollock; Sir Patrick Montgomery.—The Foreign Office, in replying to a communication made by the Liverpool Chamber of Commerce, has notified that Government is now corresponding with the Porte and other powers respecting the increased dues on vessels passing through the Suez Canal.

New York, 7th: Mr. Secretary Boutwell has ordered the extra sales of five millions of dollars in gold to relieve the money market.—A democratic Governor has been re-elected for Georgia by an increased majority.

London, 8th: The Russian Minister of the Interior has had an interview with M. Thiers, when he pointed out the serious inconvenience that would arise from a radical agitation in France.—An explosion has taken place at Ackroyd's colliery, near Leeds. Between twenty and thirty people were killed.—The exports from Great Britain during the month of September amount to £23,125,000.—The bakers' strike has collapsed.—There has been a religious demonstration at Lourdes (France) in which 40,000 pilgrims took part.

9th: The colliery proprietors at Oldham have advanced the price of coal five shillings per ton.

10th: The *Scotsman* states that the Scotch harvest is the most disastrous one since the year 1816.—The Republicans have carried the elections in Pennsylvania, Ohio, and Nebraska. The result of the elections in Indiana is doubtful, as the return is at present incomplete.—Sir Seymour Fitzgerald will contest the election for Horsham in the Conservative interest, Mr. Aldridge withdrawing.—Thirty-four bodies have been recovered from Ackroyd's colliery, the scene of the late explosion. The Burmese ambassadors have returned to London, and will proceed to India after Her Majesty's return to Windsor.—There is a great slackening of orders in the iron and coal districts.

PASSENGERS ARRIVED.

Per P. and O. Str. *Peshawur, Oct. 10th:*

From Southampton.—Mr. Stocks; Mr. and Mrs. Willkinson, infant and child; Mr. Collier; Mr. Bennett; Col. and Mrs. Barchara; Miss Bliss; Major Marsh; Mrs. Sellar; Mrs. Stanley; Mrs. Holmes; Mrs. Chapman; Mr. Hoey; Mr. Filose; Col. and Mrs. Lester and infant; and Mr. Moyle.

From Brindisi.—Mr. Mulbach; Capt. Muir; Miss Armstrong; Mr. and Mrs. L Saunders; Mr. and Mrs. C. Saunders; Captain Hay; Mr. Buckland; Mr. Studd; Mrs. Thornhill; Mr. Smith; Mr. Lynch; Mr. Munro; Mr. and Mrs. Tanner; Capt. Garstin; Mr. Waterfield; Mr. O' Donnell; and Mr. M. Lynch.

From Aden.—Conductor Boyle, wife, and 4 children; Serjeant Bonthrow; and Surgeon Buchanan.

PASSENGERS SAILED.

Per P. & O. Str. *Australia, 7th:*

For Southampton.—Major Bushby; Mr. D. L. Jones; Mrs. Bandeley; Mr. Wingfield, child and infant; Mrs. Hicks; Lieut. F. J. Bailey; Mrs. Lightfield; Capt. Gubbins; Sub-Asst. Surg. Purcell; Sub-Asst. Surg. G. B. West; Mr. G. Field; Capt. Wheeler's 3 children and European nurse; Mr. Cookson; Mr. Thos. Joone; Serjt. Major J. Byrne; and Lieut.-Colonel G. H. C. Stracey.

For Brindisi.—Mr. W. H. D'Oyley; Mr. D. B. Lumsden and child; Mr. Knox; Mr. J. Vaughan; Major A. Mackenzie; and Mr. G. Bridge.

For Gibraltar.—Mr. J. A. Henriques; Mr. F. A. Henriques; Mr. P. Bacellar; Mr. Julius Cesar Bon de Souza.

For Venice.—Mr. J. Murdocks; Mrs. McIver, child and infant; Lieut.-Col. C. B. Blair; Capt. and Mrs. H. Cathcart; Mr. Hannah; and Mr. P. Critchton.

For Malta.—Mr. and Mrs. Leonard.

For Aden.—Capt. Morris and Lieut. Astell.

DOMESTIC OCCURRENCES.

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BIRTHS.

YARNOLD—Sept. 29th, at Hydrabad, Sindh, the wife of Rev. A. Yarnold, C M.S., of a daughter.

FERGUSON—Sept. 29th, at Dalhousie, the wife of the Rev. W. Ferguson, Superintendent of Chumba Mission, of a daughter.

DEATHS.

WITHERS—October 6th, at the European General Hospital, Henry Withers, late Clerk in the Netherland Steam Navigation Company.

COLLINS—October 7th, at Oomrawuttee, of cholera, James Arnold, son of Mr. Charles W. Collins, aged 7 years and 5 months.

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Printed and Published for the Proprietors, at the EDUCATION SOCIETY'S PRESS, BOMBAY.